

LETTERS

ON

PUBLIC EDUCATION

IN

LOWER CANADA,

BY

J. H. GRAHAM, A.M.,

PRINCIPAL OF ST. FRANCIS COLLEGE, RICHMOND, C. E.

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INDEX.

	PAGE.
1. The Apocrypha put on an Equality with the Scriptures of the Old Testament.....	1
2. Garneau's History of Canada calculated to produce rebellion.....	3
3. Colportage by the Hon. Superintendent of Schools.....	5
4. Grand Book Concern under the direction of the Education office.....	6
5. Ministre de l'Instruction Publique, a foreign title.....	6
6. Where a part of the Superior Education Fund has gone.....	6
7. Protestants taxed for R. C. Schools.....	7
8. Nunneries and the appropriations for them.....	8
9. The Power behind the Throne—one-twentieth of the public domain held in mortmain.....	8
10. Public Schools denounced by the Roman Catholic Hierarchy.....	8
11. How the Superintendent interprets the Law classifying Superior Institutions.....	9
12. Who support the Common and Parish Schools?.....	9
13. The Bone of Contention.....	9
14. The Principle Tested.....	9
15. The only Common Platform of Peace; public schools godly but not sectarian.....	10
16. Are there any Public Grammar Schools in Lower Canada? and does the Superintendent desire there should be any?.....	10
17. The School Law and the R. C. Church in the Townships, as a CIVIL POWER.....	11
18. The Circumstances and Claims of the Minorities in Lower and Upper Canada.....	14
19. Some of the Common Rights involved.....	14
20. Annuities should not be granted to Theological Schools.....	16
21. A College of Teachers.....	17
22. Status of the Universities and Colleges.....	17
23. Seditious and intolerant Extracts from School Books.....	17
24. School Books, and what some of them contain.....	18
25. R. C. Religionists permitted, unexamined and unlicensed, to teach Public Schools.....	19
26. Little known of what is taught in Parish and other Ecclesiastical Schools supported by public money.....	19
27. The recent School-Book order of the Council of Public Instruction for L. C.....	19
28. Home Talent and Enterprise but little Encouraged by the Superintendent and Council.....	20
29. Arithmetics, Geographies, &c.....	21
30. The R. C. New York series of Readers.....	22
31. Reply to the True Witness, &c.....	22
32. The Council of Public Instruction, including the Superintendent of Education, ought to be Impeached for the exercise of illegal and dangerous powers.....	23
33. Address at Ottawa before the Educational Institute of Central Canada.....	23
34. Teachers' Associations of Lower Canada.....	24
35. A British North American Association of Teachers.....	24
36. The Co-operation of the Three Estates.....	24
37. The Professional Status of the Teacher, and how to secure it.....	25
38. Politicians, Ecclesiastics, and others, now monopolizing certain Professional Rights of the Teacher.....	25
39. Ottawa and Upper Canada.....	26
40. A third series of Letters may soon appear.....	26

PUBLIC EDUCATION IN LOWER CANADA.

NUMBER I.

SIR,—Upon the Hon. Superintendent rests the *onus* of the *present* renewal by me, of the discussion of the educational question in Lower Canada.

Having called attention to his reply to me in the last numbers of the French and English Journals of Education, you will, no doubt, in the exercise of fair-play, and from your desire to promote the interests of public education, grant me space in the *Witness* for a series of letters.

THE APOCRYPHA.

The Hon. gentleman attempts to evade the accusation of putting the Apocrypha on an equality with the Old Testament Scriptures in the programme of questions for the examination of teachers in Sacred History.

As if the principle involved would be affected, or the issue changed by the *number* of questions, he equivocally states that those having reference to the book of the Maccabees, are the following :—

" 56. Give an account of the martyrdom of the old man Eleazar and of the Maccabees."

" 57. What was the end of Antiochus ? "

" 58. Relate the chief exploits of Judas Maccabeus."

" 59. What was the condition of Judea from the death of Judas to the accession of Herod ? "

The Superintendent does not even intimate to his readers, that there is a single question on any other Apocryphal Book !

Take the following, omitted by him :—

" 46. Relate the history of Tobias."

In this " history," which makes up some seven of the fourteen chapters of the Book of Tobit, an angel called Raphael, who says he is " one of the seven *holy angels* which *present the prayers of the Saints*, and which go in and out before the glory of the Holy One," is represented as appearing in human form, and *falsely* calling himself " Azarias, the son of Ananias." He teaches Tobias how to *exorcise the devil or any other evil spirit by the smell and smoke of the roasted heart and liver of*

a fish. It also contains many other profane things. Who is so blind as not to see for what objects this (*sacred*) "history" of Tobias is required?

"48. How did Judith save the people of Judea?"

This Judith, whose history is given in the Apocryphal book which bears her name, is set forth as being very devout and obtaining divine aid in answer to an impious prayer for success in her plot for "saving the people of Judea," which she executes by *unscrupulous deceit, notorious lying, by acting the part of a lewd woman, and by the ASSASSINATION of Holofernes*. For these crimes the priesthood blessed her and declared God to be pleased with her diabolical deed.

A viler case than this cannot be found on record for inculcating the seductive doctrine, that "the end justifies the means."

There are several other questions evidently intended to be answered from some of the most fabulous portions of the Apocrypha.*

The Superintendent boastingly affirms that "no one can deny the value of the Books of Maccabees in a historical point of view." Let the following illustrate the historical value to the R. Catholics of this so called *sacred* history:—"And when he (Judas Maccabeus) had made a gathering throughout the company of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering; * * * for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead, * * * whereupon he made a reconciliation for the dead that they might be delivered from sin."

The sixth verse of the first chapter of the first book contains this gross historical error.

"Wherefore he (Alexander the Great) called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive."

Equally incorrect are statements in regard to the Kingdom of Eumenes, Alexander Balas, Jeremiah, Nehemiah's building the second Temple and Altar, Persepolis, &c., &c.

Not only so, but will the Hon. Mr. Superintendent, or any of his *inspirators*, undertake to verify the chronological status assigned to some of them in the order of questions in the programme?

Some of these books are of value as ancient writings, but in many parts, they are fabulous, and contrary to the oracles of God.

The internal evidence alone, is such that it was quite unnecessary for the author of the Maccabees, to state that there was no prophet in his day and his apology for not having written a better story, reads oddly in the light of modern R. Catholic deuterocanonicalism.

As to the Protestant members of the Council, the Hon. Superintendent may rest assured that due attention will be given to them, whenever they undertake to justify their sins of omission.

Richmond, C. E., 15th April, 1865.

* It is thus evident that the programme of Scripture questions, contemplates making every Protestant candidate for teaching, *nolens volens*, in violation of his conscience, pass examination in the Apocrypha, as it is incorporated in the Roman Catholic Douay version as a part of the Old Testament.

NUMBER II.

The Superintendent's statement, that my three former letters in the Montreal *Herald* take up eighteen columns in that paper, is more than three hundred per cent. beyond the truth.

GARNEAU'S HISTORY.

The Hon. gentleman *deliberately* tells the readers of his educational journals, that my extracts from Garneau's History of Canada, "are taken from the preface to the large work published in French in three volumes."

The veracity of this statement will appear, when it is known that only about one-half of the historically false and seditious lines quoted by me, were taken from the preface, and the remaining half from the introductory chapter of the first volume, and from near the end of the second; and, moreover, that they were all taken from Bell's translation in two volumes,—the only edition, as yet, accessible to English students who do not understand the French (as is the case with most of the Protestant common school teachers.) Besides, some of the most virulent passages from the preface, were those added by the author to a *late third edition*, after he had received, as he asserts, certain official and other precious documents; and hence he was to be held to a stricter account for doctrines having a tendency to generate rebellion.

And although Mr. Bell, in translating, used a very kindly hand in occasionally extracting the sting from envenomed passages, yet what unpardonable guilt is clearly manifest in propagating, as history, the paragraphs and chapters, of which the following phrases may serve as key-notes:

French Canadians are taught to look upon the British and the English-speaking Canadians as their "*bitterest foes*," "*their baffled oppressors*," "*the reigning oligarchy* (in Canada,)" "*furiously at not having had an opportunity to shed rebel gore on the scaffold, and as being bent on having their thirst for blood slaked*," and "*Canada being treated like Ireland, where Catholics and Dissenters, alike, have to pay tithes to Church of England Parsons*," etc., etc.

And after having praise-bespattered the United States in his introductory chapter, yet, when in the midst of the slaveholders' rebellion, he fancies he sees the young republic in the throes of dissolution, he must needs turn a *pitiabie prophet*, and rush into print, affixing a concluding chapter, which, in substance, when epitomised, is about as follows:

"Scotland, in her union with England, reluctantly suffered the absorption of her nationality, yet French-Canadian nationality cannot be so destroyed, because it always remains attached to "French nationality;" and the "soul of France ceases not to be spread among the inhabitants of the banks of the St. Lawrence, now numbering nearly a million." And after "darkly hinting" at the early decadence and dismemberment of the British Empire, and *prophesying* the formation of "several

nations," out of the now United States, he exhorts French Canadians to defend and preserve their laws and nationality, in view of the separate independence which is in store for them in the immediate future.

Let Mr. Garneau and his co-sympathisers bear in mind that they who thus sow the wind will be very likely to reap the whirlwind; and should the teachings of this disloyal book, uncounteracted, be suffered to produce their legitimate fruits of civil revolt, these men, like their counterparts in the South, may be sadly mistaken in some of the results they anticipated. And while Mr. Garneau talks of the oppressions of his race in Canada, I take the liberty of reminding him that his countrymen are here in the assured possession of liberty even now unknown and unenjoyed in his fatherland; and it may be the part of wisdom for Mr. Garneau, the author, and Mr. Chauveau, the endorser, to remember that, had they put forth in "old France" a "History" containing such statements concerning its government as there are in this mis-named Canadian history against the government and people of Her Most Gracious Majesty, in all human probability, ere this, they would have been deprived of "personal liberty," or, perchance, have mysteriously glided away to the "land o' the leal."

As has been intimated, it is a sad misuse of language to call Garneau's a history of Canada. By sufferance, it may be named a history of a part of Lower Canada, and other French settlements in North America; for Upper Canada is noticed but incidentally, and the Eastern Townships and their people are hardly worth speaking of at all; and although English students must use Bell's translation, and since the incomplete work of Mrs. Roy has been recommended by the Council, for reasons which may hereafter be brought to light; and instead of having a translation of Mr. Garneau's officially styled "Best History of Canada," or having a school history of the Province prepared by some able English-speaking scholar; a skeleton abridgment in French only of Mr. Garneau's has been put into use by the Council of Public Instruction, the *animus* of which may be judged by the following characteristic extract:

"L'Union avait été de tout temps la pensée secrète du parti anglais de Montréal, dont l'hostilité contre les anciens habitants augmentait tous les jours avec le désir de les dominer. L'avarice et l'ambition nourrissaient cette hostilité, qui dégénérait en une haine profonde, qu'il faisait partager à l'Angleterre à la faveur des préjugés nationaux et des calomnies. Ce parti avait exclusivement l'oreille du peuple anglais; le bureau colonial recevait toutes ses inspirations de lui, et les gouverneurs embrassaient presque toujours sa cause en arrivant au Canada, afin de s'assurer de son influence à Londres où les Canadiens étaient regardés comme des étrangers."

TRANSLATION.

"The union (of the two Canadas) was always the secret wish of the English party in Montreal, whose hostility toward the French-descended inhabitants increased daily, along with their desire to domi-

neer over them. Both their avarice and ambition nourished this hostility which degenerated into a profound hatred, which they caused to be shared in England, by means of national prejudices and their calumnies.

This party, the British in Montreal, exclusively held the ear of the people of England; and the Colonial office received all its inspirations from them; and the governors, on arriving in Canada, almost always threw themselves into their arms, in order to secure for themselves their influence in London, where the (French) Canadians were looked upon as aliens."

The men now controlling our educational destinies, are not even willing to let the past bury its dead, but, with the people's money, under the sacred sanction of teaching "history" to the youth of the land, are doing their utmost to aggravate all former evils (which good men desire to be bygones), and are thereby stirring up bitterness and even intense hatred between those who should, if possible, be induced to live together in peace.

Richmond, C. E., 21st April, 1865.

NUMBER III.

COLPORTAGE.

The Superintendent of Schools expends large sums of public money annually, for the distribution of "prize-books," of which a great number are Roman Catholic. In one year alone, he thus expended two thousand and seventy dollars.

By what right or authority, does Mr. Chauveau thus convert the education office into a grand colportage society for the propagation of his "faith"?

If the public money is to be used at all for the purchase and circulation of so-called "prize-books," they ought to be such as would be generally acceptable to persons of all races and creeds.

Suppose a Baptist were Superintendent of Education in Lower Canada, and he were to expend one or more hundred pounds a year in purchasing and circulating through his *facile* subordinate Inspectors two or three thousand "prize books" per annum on immersion as the only scriptural mode of baptism, what would be the result? Unquestionably, a *quasi* rebellion among Protestants and Roman Catholics alike. And rightly too, yet the supposed case is not so bad as that which actually exists.

Such a state of things cannot be much longer endured. Thorough and radical reform can alone avert the impending crisis.

Richmond, C. E., 4th May, 1865.

NUMBER IV.

GRAND BOOK CONCERN.

The Superintendent of Schools has purposed to establish under the direction of his office, a grand central depot in Montreal, and branch depots in different parts of the Province, from whence the dear people can more readily than otherwise procure all the books, papers, maps, charts, etc., which shall have been recommended by the Council of Public Instruction for exclusive use in all the schools in Lower Canada receiving public money. This proposition comes coupled with the intimation that Dr. Ryerson is said to have made a "good thing" out of a somewhat similar operation in Upper Canada. But to say nothing of the "pickings" which might thus be added to \$4000 salary, has the experience of one "Queen's Printership" been of no avail? *

"MINISTRE DE L'INSTRUCTION PUBLIQUE."

Mr. Chauveau's obliviousness in regard to the use of the foreign title, "Minister of Public Instruction," is passing strange. With his sanction by letter of what appears on the 137th page and elsewhere of the *Annuaire de Ville Marie*! (i. e. Montreal!) for 1863, no one can doubt that he, at least, willingly suffered it to be attached to his name for some purpose, and so permits it to be circulated from the Dan to the Beersheba of the Roman Catholic World.

WHERE AND HOW A PART OF THE SUPERIOR EDUCATION FUND HAS GONE.

The following institutions received the annexed sums for the year 1856-57, for the erection of buildings and payment of debts, in addition to their aggregate grants of \$37,300 for the same years:

McGill, \$7,000; St. Hyacinthe, \$5,600; Ste. Anne, \$5,060; Ste. Marie de Montreal, \$2,800; Ste. Therese, 1,680; Notre Dame de Levis, \$1,680; L'Assomption, \$1,680; Nicolet, \$1,120; Ste. Marie de Beauce, \$1,120; Masson, \$340; St. Michel, \$840; Laval, \$840; Chambly, \$560; Rigaud, \$560; Ste. Marie de Monnoir, \$560. Total, \$31,940.

Although St. Francis College was guilty of making application, in the same years, for a small grant to aid in liquidating a debt incurred in building, not a farthing was given to it or any other Protestant college except McGill for that purpose during those years.

The ready answer by the disburser to all this is, that the proportion is more than just according to "Representation by Population." He may

* It is stated on what is considered reliable authority, that the Council has given a large publishing contract to one of its own members; so that the Upper Canada education office "casual-advantage" and "book-monopoly"-warfares, seem likely to be waged here with increased bitterness.

yet learn, however, that there is such a thing as Representation by Taxation. Protestants, in sanctioning a bad principle (this "grab-game,") are verily guilty as *participes criminis*.

Richmond, C. E., 18th May, 1865.

NUMBER V.

PROTESTANT DISSENTIENTS TAXED BY ROMAN CATHOLIC SCHOOL COMMISSIONERS.

The Protestant dissentient school in Acton was established the 12th Nov., 1860. Notice was sent to the Roman Catholic School Commissioners same date. (This notice did not happen to be drawn up exactly in *technical* form.) Shortly after the establishment of the school, these commissioners sued John Lane, a non-resident dissentient. This suit I believe, is now before the court in Montreal undecided.

After the township of Acton had been divided into the municipalities of St. Theodore, St. Andre and Acton Vale, the R. C. Commissioners of St. Theodore, advertised for sale the land of Mr. Hayden, resident in Quebec: and his agent, in order to prevent the sale, paid the taxes. Mr. Hayden then sued the commissioners in the Court of St. Hyacinthe. The suit, I believe is still pending,

Next, the R. C. Commissioners of St. Andre sued Wm. McGinnes and John Locke before justices; defence was made in the former case, none in the latter: judgments against the defendants in both cases. Afterwards the same commissioners sued Dr. R. Godfrey, of Montreal, also a non-resident, for \$46.04; defence made for him—judgment against him. Notice for writ of *certiorari*, served on justices: application to be heard on the 22nd inst.

The R. C. Commissioners of Acton Vale next sued the South Eastern Mining Company of Canada, for \$2,250 (two thousand two hundred and fifty dollars), two years' assessment, before justice. (Valuation of mine \$150,000.) The Company dissented, through their agent, for one of these years. For the other year, Mr. H. A. Davis was proprietor and a resident dissentient. Judgment against the Protestant dissentient defendants. Writ of *certiorari* served as in former case. *

The Protestants of Acton Vale erected a good school-house, have supported a good teacher, received into their school and treated Protestant and Catholic children alike, and yet have been made the victims of such irritating prosecutions.

It may aid in revivifying the reader's reflections on the above, to imagine himself one of the *malcontents* mulcted in a few hundred dollars.

* Judge Sicotte has since decided these cases against the Roman Catholics; thus reversing a former decision by Judge Short. Any legal decision on this important matter is liable to be re-reversed until the law is radically changed.

NUNNERIES.

In one of my former letters, I called attention to the startling fact, that in the 5th class of institutions, there are over sixty Catholic nunneries, and only one Protestant girls' Academy; the former receiving ten thousand three hundred and ninety dollars per annum, and the latter one hundred and fifty-two.

Mr. Chauveau replies, "There were no applications."

Applications for what? Was he afraid to complete his sentence?

Of course there were no applications for *Protestant nunneries*; but, to my certain knowledge, an application was made for the Melbourne Female Seminary, and, instead of being classed as a girls' academy (5th class), as was justly expected, and receiving a grant accordingly, it was placed by the Hon. gentleman on the list of model schools, and got an appropriation of \$74 last year. He will hear more of this ere long.

"THE POWER BEHIND THE THRONE."

Ill-boding Statistics.—Some of the lands held by certain Roman Catholic religious educational organisations in Lower Canada:—

Bishop and Seminary of Quebec (Franciscans)...	693,324 acres.
St. Sulpicians, Montreal,.....	250,191 "
The Ursuline Convent of Quebec,	164,616 "
The Ursulines of Three Rivers,	38,904 "
Soeurs Grises,.....	42,336 "

These *alone* amount to one million one hundred and eighty-nine thousand three hundred and seventy-one acres of the public domain which is nearly *one-twentieth* of the arable land of the Province.*

Richmond, C. E., 31st May, 1866.

NUMBER VI.

PUBLIC SCHOOLS DENOUNCED BY THE R. C. HIERARCHY.

From the pulpit of the Roman Catholic parish church, Montreal, in the most public manner possible, common schools have been denounced as "sepulchres of morals and of the true faith." The R. C. Bishop of St. Hyacinthe anathematizes them as "machinations of the Evil One;" and the Hon. Mr. Chauveau, Superintendent of Education, the appointed guardian of our public school system, silently and unresistingly suffers these and other such deadly assaults to be made against the very institutions which his bounden duty is, faithfully to defend.

* Does not the Public good require the sequestration of a part, if not all, of these estates? The greater the mortmain landed wealth of a Church, the greater is the poverty of the people.

HOW THE SUPERINTENDENT INTERPRETS THE LAW.

"The law only makes mention of Universities, Colleges, Academies, and Model Schools," as superior institutions; but the superintendent assumes the power to classify and subdivide according to his will and pleasure.

Under his "objective" arrangement, colleges become "classical" and "commercial," and when this classification begins to fail of its purpose, the "commercial" become "industrial." For like reasons, he may create a new class, or re-arrange the old one whenever it may please him.

Academies are classified as girls', boys', or mixed. This arrangement affords an admirable opportunity for manipulating the annual grants.

Does any sane man believe that such a state of things would have been endured so long in the Upper Province?

WHO SUPPORT THE COMMON AND PARISH SCHOOLS?

It is believed from pretty correct data, that fully one-third of all the public money expended for the support of these schools throughout the whole of the Lower Province, is derived from Protestants and other non-Catholics. Thus it appears that Protestants are actually furnishing a great part of the public funds now employed in teaching *Roman Catholicism* in the parish schools, under the direction of the R. C. priesthood. Protestants have an indefeasible right to demand that the Government shall not support these *sectarian* schools. Let all those who desire to have schools for teaching their religious *isms* support them out of their own pockets.

Richmond, C. E., 7th June, 1865.

NUMBER VII.

THE BONE OF CONTENTION.

In "mixed" common schools wherein the Roman Catholics number more than the Protestants, the Roman Catholic priest usually claims and secures the right to have the Roman Catholic Catechism taught to the children of his church, whether the teacher be a Protestant or Catholic!

Very few Protestants who faithfully adhere to the principles of the Reformed Church, are willing to send their sons and daughters to a school in which the Roman Catholic tenets and customarily accompanying ceremonies are taught; and, therefore, many of the most liberal Protestants, contrary to their desire, are compelled "to dissent," or provide at their own expense, separate instruction for their children.

THE PRINCIPLE TESTED.

"Crimine ab uno, disce omnia."

In a certain "mixed" school, into which the Roman Catholic priest

had introduced the catechism and other books of his own "faith," a Presbyterian requested the priest to *allow* him the *privilege* of having the "Shorter Catechism" taught in the school to his children.

His Reverence, after deliberation, informed the petitioner that he could not grant such permission. However, he said he would consult the Bishop about it.

The Roman Catholic Bishop of St. Hyacinthe has not yet given his consent.

This is one of the numerous ways in which the Conquered are now dictating terms and granting favoured privileges to the Conquerors!!

THE ONLY COMMON PEACEABLE PLATFORM.

The common schools should be made such actually by law. In them the teacher should only be required to teach certain specified elements of English and French studies, and sound morals and he should be forbidden by statute to give instruction in any thing else.

Provision can easily be made to enable the clergymen and priests to give separate sectarian instruction to the children belonging to their respective churches. It ought to be considered an axiom that no man has a right to have his denominational tenets taught in a public school.

If one man or sect is permitted to enjoy any such privilege, all ought to have the same; but as such is wholly impracticable, a fair compromise should be made by each for the common good.

Protestants and Catholics alike should abandon the idea of attempting to have their "faith" taught in schools supported in whole or even in part by public money.

As matters now are, the compromises and demands for such concessions are all one-sided: but it is worthy of consideration that very many Roman Catholics prefer, as they themselves say, to have their children educated in schools wherein no sectarian or national differences are known, deeming such training together of the children of all the people to be the best preparation for actual life, and having a strong tendency to render the people more united, by breaking down the walls of separation which now exist.

Richmond, C.E., June 16th, 1865.

NUMBER VIII.

ARE THERE ANY PUBLIC GRAMMAR SCHOOLS IN LOWER CANADA AND
DOES THE SUPERINTENDENT DESIRE THERE SHOULD BE ANY?

It is an alarming fact, for the existence of which a fearful responsibility rests somewhere, that there is scarcely what may properly be called a public grammar school in the whole of Lower Canada.

We have a few excellent academies; but they are almost wholly, if not all, incorporated by special act of Parliament, and not under any general law, as a part of a system of public instruction. Will any one undertake to prove that it would have been much more difficult to have established non-sectarian grammar schools among the English speaking population in Lower than in Upper Canada? Yet Dr. Ryerson, in a comparatively short period, brought into effective existence in the Western province (in nearly every city, and other somewhat populous centres) one of the best systems of non-sectarian graded high schools on this continent, and yet here, in Lower Canada, the first step has hardly been taken towards the achievement of a consummation so much to be desired.

In the Upper Province there are about as many "private schools, academies," etc., as all the "model schools, academies," etc., (reported as public schools), in the whole of Lower Canada put together, and yet in the report of the Chief Superintendent of Upper Canada, not one of these is reported under the head of public schools, but they are only mentioned as "other educational institutions in 'Upper Canada,' which ought to be considered, in order to form a correct idea of the state of education in the country."

In the Western Province there are at least ninety-five public grammar schools whose head masters receive, on an average, nearly \$800 salary per annum, and in this Lower Province there is scarcely a high school teacher (out of the large cities) who is engaged for any other salary than the Government "moiety" (growing small by degrees and beautifully less), and what he can save out of tuition "fees" after paying for assistants, firewood, repairs, advertising, etc., etc., which generally leaves him enough to "starve him out" in a year or two at the farthest; and hence many of our best teachers are annually obliged to go to Upper Canada, or to the States to find permanent employment at salaries they can live upon, and many of the ablest men and best citizens of the Eastern Townships are constantly expatriating themselves, oftentimes against their will.

There is a Jesuitical purpose being subserved by encouraging the continued increase of these private educational corporations in Lower Canada, and reckoning them as public schools.

"Something is (very) rotten in the state of Denmark."

Richmond, C. E., 23rd June, 1865.

NUMBER IX.

SCHOOL LAW IN LOWER CANADA.

To the Honorable A. T. GALT:

Sir,—To you, as a distinguished member of the present Government, I beg leave to submit the following for consideration and action:
Cap. 15, Sec. 35, Clause 2, of the Consolidated Statutes for L. Canada

after enumerating certain duties of School Commissioners and Trustees, reads thus: "but the cure, priest or officiating minister, shall have the exclusive right of selecting the books having reference to religion and morals for the use of the schools for children of his own religious faith."

An actual case will illustrate the working of this part of the Common School Law of Lower Canada.

In a certain municipality in which a majority of the inhabitants, and consequently a majority of the school Commissioners, are Roman Catholics, there has not been since the organization of the town, until recently, a single "dissentient" or separate school, either Protestant or Catholic. The people of all creeds and nationalities have hitherto worked together in harmony. As is often the case, the Protestant minority have paid the greater proportion of the taxes for school purposes. New school houses have been built in all or nearly all the districts in the town. Good teachers have been employed, irrespective of their religious creeds, and both people and commissioners have, with singular unanimity, vied with each other in striving to keep sectarian and national differences out of their schools. To such an extent has this been the case, that in one instance where a Protestant teacher acceded to the request of the parents of two families—one Church of Rome and the other Church of England, and had for a few days been teaching the catechisms of these churches, that one of the school commissioners—a Roman Catholic—having learned of the introduction of this sectarian teaching into the school, waited upon the instructor and forbade her teaching catechisms in the school, either Catholic or Protestant.

The school commissioners, a majority of whom are Catholics, endorsed his directions to the teacher. Thus harmoniously and praise-worthily did the people of this municipality, when left to themselves, manage their common schools.

A new Roman Catholic Priest was sent amongst them. He informed his parishoners that the Bishop had directed him to have the children taught the catechism and other sectarian matters in the day schools; he appeared before the school commissioners and claimed the "*exclusive right*," by law, to introduce the Roman Catholic catechism, Catholic reading books, and such like, into all the schools in which the majority of the children were Catholics. (This would include all the schools in the municipality except *one*, or, perhaps, for a short time, *two*.)

On being informed by the school commissioners that there were no catholic or dissentient schools in the town, and that they did not want any; the priest replied that he was instructed by Mr. Supt. Chauveau to reckon every school in which a majority of the children are Catholics, a Catholic school;* and as therefore the law gave him the "*exclusive right*" of selecting and introducing what books he pleased on religion (sectarianism) and morals, he intended to exercise that power.

What will be some of the results? The Protestant minority will at once be driven out of all, or nearly all, these schools; for no parent who adheres to the "Reformed Church" will long send his children to a

* This arbitrary edict is doubtless illegal and ought to have been resisted.

school in which daily instruction is given in the dogmas, tenets and ordinarily accompanying ceremonies of the Roman Catholic Church. They will thus, too, be driven out of the very school-houses, most of the money for building which, has come out of their pockets.

It will be very difficult for any two or three of these contiguous Protestant minorities to unite and form dissentient schools, even if they have the means again to build new school-houses and support separate teachers.

Thus the law puts the "priest" above the expressed will of the people—above the school commissioners—and makes him, in fact, to an alarming extent, *supreme*.

I need hardly say to *you*, that the granting of the same right to the "officiating minister," (Protestant) is a mere chimera; for there is probably not a school-district in the whole of Lower Canada wherein a majority of the Protestant children belong to one branch of the church, and, even if there were—where is the Protestant clergyman who would dare to exercise the "exclusive right" given him by this unwise law? In reality it can alone be exercised by the "cure," (the Roman Catholic priest); and I submit to you that it is a "right" or power which ought not to be granted by law to any man, or set of men.

It need not be a wonder if such things—together with the numerous vexatious prosecutions, (some of which are now pending in several of the Superior Courts), compelling Protestants to pay heavy school-taxes to the Roman Catholic school-authorities—the compelling, of Protestants even, to pay taxes levied to build Roman Catholic churches, and such like—no wonder need be if such and such like things are driving a part of the people, (Catholic and Protestant), of Lower Canada into illomened disquietude, or into what is still worse.*

Let me assure you, Hon. and Dear Sir, that I submit these things for your immediate consideration in behalf of a large number of liberal Protestants and Catholics, and I beg to say to you that I am engaged in no warfare of Protestant *vs.* Catholic—that I am not actuated by any hostile feelings towards any of our people who differ from me in religion or nationality—that I number among French-Canadian and Irish Catholics many of my best friends and most hearty fellow-labourers—and that I have for years enjoyed, in educational affairs, the cordial co-operation of one

* It is averred by a Roman Catholic authority that from his "township" (and there are others of which the like is true) about *one-fourth* of the population has "taken the road of exile" to the United States, chiefly on account of the impoverishing, nay ruinous taxation levied and collected by the Church of Rome as a CIVIL POWER. What settlement in a Township's Parish could long thrive under the fearful burden of a Parish tax of \$40,000, (Forty thousand dollars) to be collected in a brief term of years, by the strong arm of the LAW, and every recusant's property adjudged to be forfeit and sold under the hammer for tax and costs? What is being done here may be repeated in any other township, says the Roman Catholic quoted above.

The Constitutional right of the Roman Catholic Church, as a CIVIL POWER, to invade and take perpetual possession of the EASTERN TOWNSHIPS, must be definitely settled at an early day. Even if the question has to be carried to the FOOT OF THE THRONE.

of the most talented of the Roman Catholic clergy; but in order to promote the common welfare, I respectfully submit them for consideration and early action, to you as a prominent member of a Government into whose power has come much of the destiny of the whole province.

Richmond, C. E., 7th July, 1865.

NUMBER X.

To the Hon. A. T. GALT:

Sir,—There are those both in and out of Parliament, who are constantly reiterating that what is granted to the Protestant minority in Lower Canada, in regard to the common school system and its management, should also be granted to the Roman Catholic minority in Upper Canada.

This statement would seem to be based on the assumption that the circumstances, objects, and claims of the one, are similar to those of the other: whereas, in fact, they are wholly unlike.

THE CIRCUMSTANCES AND CLAIMS OF THE TWO MINORITIES.

The common and grammar schools of the Protestant majority in Upper Canada, are unsectarian and national; open alike to all; interfering with the rights of conscience of none: nay, even making special provision to enable the clergymen of all denominations (Protestant and Catholic) to impart doctrinal instruction to the children of their respective churches; and, as is generally conceded by those best competent to judge, these institutions are admirably calculated to fit the youth to perform well their duties as citizens.

The schools of the majority in Lower Canada are sectarian and anti-national,—virtually closed to all but Catholics, and chiefly employed in teaching, along with the rudiments of learning, the creed and ceremonies of the Roman Catholic Church.

The circumstances of the Protestant minority in Lower Canada and the Catholic minority in Upper Canada, are therefore wholly unlike.

The R. C. minority in Upper Canada are asking to be permitted to establish, by law, strictly sectarian schools; the Protestant minority in Lower Canada are generally desirous of securing the complete establishment and unfettered development of a non-sectarian system of public schools, like that of the majority of Upper Canada, for the training together of the youth of the Province of all nationalities and creeds.

The objects of the two minorities are therefore totally dissimilar.

But the Roman Catholic leaders affirm that they cannot send their children to national, any more than to Protestant schools, without doing violence to their consciences: and that therefore they claim the right to establish by law separate or ecclesiastical schools.

SOME OF THE COMMON RIGHTS INVOLVED.

As this claim of the "rights of conscience" actually involves the whole question at issue, its present consideration is fortunately forced upon the people and rulers of the Province; as by ignoring or postponing it, and committing the Government to what is inherently wrong, an inevitable and irrepressible conflict, unless averted, will be likely sooner or later to imperil the highest interests of the state.

In these Provinces, as regarding the "rights of conscience," no superior claim can, for a moment, be conceded to any man or sect of men over another. In matters of conscience, there are here no majorities or minorities. The rights of one man are as dear to him as those of a thousand, and must be equally respected and secured.

If any such pretended claim were to be set up by any organization, it might seem to be put forth with some little shadow of plausibility by the churches of England and Scotland, as being the established churches of the realm. But these and all other churches are, ostensibly at least, equal under the constitution and before the law of Canada, and it is evidently for their own and the general welfare that they be and remain so, *de facto*.

The Roman Catholic authorities reply: We are not claiming superiority by law over other churches; we are only asking to be allowed to establish and control separate Catholic schools in Upper, as well as in Lower Canada.

On the other hand, Protestants and other non-Catholics (Israelites and others) maintain that no such right can consistently be claimed by Catholics, and ought not to be conceded to them or any other sect. If it be granted to one body, it must, in common fairness, be conceded to all who desire it,—a thing which would be essentially wrong, impolitic, and even impracticable.

Many English Churchmen, Kirkmen, and others, believe as firmly in doctrinal instruction in the day-schools as do Roman Catholics; but, for the common good, they are mostly willing to forego what they would consider a great advantage to their families and their respective churches; and they justly ask Roman Catholics to make the same compromise to promote the peace and welfare of the whole Province.

To allow Catholics to establish schools, to be supported in whole, or even in part, by the *public revenues*, for the daily inculcation of Roman Catholic doctrines, is actually to appropriate money, paid by people of all denominations, to build up and perpetuate the Roman Catholic Church, and is but an indirect way of obtaining state aid and *quasi* state recognition for that church.

Most non-Catholics would prefer to have the *public money* go directly for the priests' salaries; for 300 priests ordinarily could not accomplish as much as 3,000 teachers giving *daily* instruction, under the direction and control of the hierarchy, in nearly all that pertains to the Roman Catholic faith.

Nay more, Protestants are not willing that the taxes and revenues, derived chiefly from them, should be given by government to inculcate

the doctrines of any church whatever; and if Roman Catholics insist on separating their children from all others, and gathering them into their church schools, let them support such institutions with their own money as others do; for they may depend upon it, if they continue to demand public money to support sectarianized common schools, they will hasten a crisis which will be likely to go ill for them.

It ought indeed to have been obvious to the leading Roman Catholics (and should have taught the manimportant lesson) that in giving general adherence to the platform of the Lower Canada Educational Association, formed last September, many of the members were making large, and, as some thought, unrighteous concessions by acquiescing in its non-interference in the *status* of the sectarian common schools of the Lower Canada majority, and in asking only the opportunity, by law, for the minority more completely to establish and control a national system of public schools, *Godly* but not *Sectarian* and hence *truly common*. And since the Roman Catholics in Lower Canada have so fully developed their purpose to demand still greater concessions than even their working of the present school law has enabled them to secure themselves by making the state schools nurseries of their church; and since the Roman Catholics in Upper Canada have made the national public school movement in Lower Canada, a specious pretext to make such increasingly exorbitant demands as must be causing the majority in Upper Canada fully to understand that they committed a fatal error in ever suffering any secession from their admirable public school system,—since these and other such things are so, it need not be wondered at, but should rather be the cause of congratulation, that large numbers both in Upper and Lower Canada, are quite ready to unite as one man, on the principle of non-sectarian public school education for the whole people of both Provinces.

Richmond, C. E., Sept. 15th, 1865.

NUMBER XI.

Hon. A. T. GALT, Minister of Finance:

SIR,—The statements made by you and some of your *confrères* during the last session of Parliament, in regard to the comparative measure of support due by the State to the several higher institutions of learning in Lower Canada, and the increase and future management of their public funds, were probably in accordance with the views of a majority in the House, and also with the expectations of the great body of the people, as far as they understood what was advanced.

NO ANNUITY SHOULD BE GRANTED TO DIVINITY SCHOOLS.

As for various reasons, much doubt, and even anxiety, still exists in the minds of many concerning several important points, I beg leave to submit to you and the ministry of which you are a member, that, in the event of the promised reconstruction of educational affairs, the proposition to grant an annuity from the superior education fund to any Protestant (or other) Theological Hall or Faculty, ought not to be enter-

tained by you for a moment, by whomsoever it may have been, or may yet be, supported. Such a procedure would, without doubt, be contrary not only to the fixed opinions of the majority of the English-speaking people of the Province, but would also be a violation of our common Constitutional Rights, and, if carried out, would (as I believe) produce incalculable mischief.

A COLLEGE OF TEACHERS.

It is a commonly approved part of our political and social constitution, that the Government entrusts the conservation of nearly all the professions to a legally constituted body of men eminent in their respective pursuits; and hence our Colleges, or Boards of Physicians,—Lawyers,—Notaries Public,—Land Surveyors, and such like. It is therefore humbly submitted that the time has now arrived for the formation of a College of Educators; and that Councils of Public Instruction and Boards for the examination and licensing of teachers should be composed chiefly, if not wholly, of practical Instructors. Consistency, the interests of the profession, and the public good, alike demand this.

STATUS OF THE UNIVERSITIES AND COLLEGES.

It need not have been a cause of surprise that the Quebec Confederation Resolutions, which, seemingly at least, put all the Colleges as well as the public schools proper, under the control of a proposed local legislature, produced a degree of consternation, especially among many inhabitants of Lower Canada.

Was not the bare possibility of those higher Institutions of learning being reduced to a Parish status, subject to all the contingencies and more than probable disabilities of such a degraded position, sufficient to cause even excessive alarm?

Would it not be infinitely preferable to put the entire subject of National Education, or at least the higher institutions, under the control of the supreme Legislature and rulers, and thus secure a National Status for all actual Colleges, a National value for their Diplomas, and a true Professional Nationality for their Graduates? And if there really exists a sincere desire to continue the Imperial connection, would not such a course perchance help to pave the way for an Imperial Status attainable by those of our institutions able to come up to an Imperial standard of University examination which may yet be provided for?

Hoping that these suggestions may be of some value in the important Educational work now peculiarly devolved on you,

I have the honour to remain, &c.

Richmond, C. E., 28th Nov., 1865.

NUMBER XII.

SCHOOL BOOKS.

SIR,—The following specimen extracts, without note or comment, taken from one book only, will enable the people to judge of the character and

tendency of some of the books proposed to be authoritatively introduced into many of the schools of the Provinces on and after the 1st day of July next.

"—LAND OF ERIN, Outwardly thou art in rags, poverty-stricken, famine-stricken, and bleeding under blows inflicted by legal persecutors and unfeeling butchers."

"In the war for independence with Protestant England, Catholic France came generously and effectually to our assistance, &c."

"The infidel philosophy of the last age was the child of the Reformation. Towards the close of the 16th century, a set of deists had sprung up in Protestant Switzerland. * * Boyle, who at the commencement of the 18th century, introduced infidelity into France was a Protestant; and so was Rousseau, the eloquent apostle of deism, and who did nothing more than to develop the principles of Protestantism."

"It cannot be denied that since the sixteenth century European civilization has shown life and brilliancy; but it is a mistake to attribute this phenomenon to Protestantism."

* * * "Without Protestantism and before it, European civilization was already far advanced, thanks to the labours and influence of the Catholic religion: that greatness and splendour which it subsequently displayed were not owing to it (Protestantism) but arose in spite of it."

Protestants are styled "our over-zealous, but not over-wise Bible and Sabbath Christians of the day."

Richmond, C. E., 10th Jany., 1866.

NUMBER XIII.

SCHOOL BOOKS AND WHAT SOME OF THEM CONTAIN.

I have received a *quasi* official intimation that some, at least of the monstrous articles quoted from by me, in my last letter, will be struck out of a "revised edition of 1865, for Canada," of the 4th Reader of the Sadlier & Co., New York and Montreal metropolitan series, before its use, under the proposed penalty, shall actually be enforced in any of the schools of Lower Canada.

Relying on this assurance, I beg to submit, that not only all those be wholly expunged, but that the expurgation go on, till hardly one-half is left of this dangerous and intolerant book.

What is the object of parading in it, biographic, ecclesiastical sketches of some dozen or more of the late leading perverts to the R. C. faith, about half of whom are from the Anglican Church in Britain and the United States?

The year 1865 has gone by, and it seems the promised edition for that year has not appeared; and yet, ever since its recommendation by the Council, the use and sale of the unmodified fourth book, have gone on just as hitherto, and it is even now, supplied by the publishers to the "trade" as being the "edition of 1865 for Canada," which, I expect the patient public will ere long be authoritatively informed, is yet in the future.

It is no unfounded cause of regret, that this book has been so long in use in public Schools in Canada, that very many of the youth have become as familiar with the pervert Haskin's description of Ireland's British rulers, as being "legal persecutors and unfeeling butchers," as they are with their *Ave Marias*.

It is very doubtful if any one of the Fenians lately sentenced to "transportation for life," was convicted of having said or written anything worse than the above, which unproved is being taught daily in the public schools of Canada.

Add to the foregoing consideration, that in large numbers of intermediate and other schools receiving public money, there are very many ecclesiastics, nuns, and other members of R. C. organizations, engaged in teaching, who are exempted by law from examination as to their qualifications; and of what they are teaching the public have known comparatively nothing. It may, therefore, be productive of good to show from other recommended books also, the character and tendencies of some of their teachings. Take a specimen lesson from one of them on "The Authority of the Church,"—of which the following is really the "text:"—"The voice of the pastors is therefore the voice of God" (Eng. Ed.), —*La voix des pasteurs est donc la voix de Dieu même* (French Ed.) Pray, what is the voice of the government of the realm or of the Province, when it differs, as often it must, from the voice of the priests? In such cases which are the people taught to obey? Would this "*imperium in imperio*" tend to to the perpetuity of the proposed "new nationality?"

Take another daily lesson on Christian charity! from the abhorrent dogma that "outside the R. C. Church, there is no salvation;"—that "Pagans, Mahometans, Jews, heretics, (Protestants, &c.), and poor savages," are beyond the pale of salvation. Is this the way to promote unity and good-will among the people? Is it not quite useless for politicians and others longer to reiterate that the extreme doctrines of the late "Encyclical" are not to be enforced in Canada? What a hue and cry would be raised if such-like dogmas were taught in other schools.

The real question is not, what books shall be introduced by law into Protestant or R. C. schools, but what books are to be introduced into the public schools of Lower Canada.

Richmond, C. E., 23rd Jany., 1866.

NUMBER XIV.

THE RECENT SCHOOL-BOOK ORDER.

If it were necessary for the Council of Public Instruction to forbid the use of all other books published in New England or elsewhere in the United States (many of which are now in such general use in the Eastern Townships) on account, as is alleged, of *their Americanizing tendencies*, why, forsooth, has the Sadlier & Company New York series been introduced—

whose use an American Roman Catholic Bishop has urgently recommended, because it out-Herods all other American compilations for schools in *this very respect?*

I yield to no one in my admiration of what is really great and good among the people, and in the institutions of the American Republic; but I protest against importing into this Province, and by threat of losing their share of the public money, enforcing in schools, the use of books which are *excrecent vampires* on the body-politic of the United States.

Has it come to this, that, by the edict of the Council, we are to be obliged for many years to come to import at very high prices most of our school books from New York, London and Paris?

Is this the way to encourage home talent and enterprise, and cultivate among us a much needed spirit of patriotic Nationality?

Would the smallest state in the American Union pursue a course so suicidal?

Had the deliberations of the Council been prudently directed with a view to the best interests of the country, there has been ample time since its organization to have had nearly all our ordinary school books prepared by eminent Canadian teachers, and most of them could have been published here in the country at a much lower rate than has to be paid for foreign books.

But instead of encouraging able and successful teachers to aid in preparing first-class books for our public and other schools, as is done elsewhere, and as some of our best educators would have been glad to have done, with little or no pecuniary reward—nearly the opposite course has been pursued; and several of the adopted Canadian school books are so poor by contrast, that many parents and teachers rather than use them, will adopt and cheerfully pay any reasonable price for American books; and that too, quite irrespective of any penalty the Council has power to inflict.

Associations of teachers and individual instructors, have frequently called the attention of the Council to this, and such like important matters; but most of their suggestions have been pretty much unheeded, and hence the present crisis.

As to the obnoxious character of some of the books recommended, it is now intimated by authority, that there are things in Pinnock's C. of the Hist. of Eng., obnoxious to Catholics. Since I only ask what is the common right of both Catholic and Protestant—my reply is, let Pinnock's Historical Catechism be amended in its statements concerning the "Gunpowder Plot;" or of any other part of it, or of any other book, justly offensive to the Papists; so that this may no longer serve as an excuse for the continued use of intolerant and seditious books which will, by and by, bear their bitter fruits.

The time, even in Lower Canada, is fast approaching, when the "priests" of no church, will be permitted to have by law, the "exclusive right" to introduce into public schools, what books they please on "religion," (i. e. sectarianism) and that too, whether the "people" will or no;—the time is fast approaching when "ecclesiastics" will not be permitted to control most of the public schools, and teach or have taught therein what they please.

The proof is becoming more alarmingly evident every day, that the instruction generally given in Ecclesiastical parish schools, does not fit the youth to perform even the ordinary duties of every day life under a free responsible government.

Richmond, C. E., 17th Feby., 1866.

NUMBER XV.

THE COUNCIL,—ITS EDICT, &c.

The great multiplicity of school books has often taxed the patience and the purses of many a parent; and has helped to defeat the best efforts of many a faithful teacher.

It has been supposed by many, that one of the chief objects of the Council of Public Instruction, by its recent book-order, was to secure a uniformity of books for the public schools.

Let me appeal to parents and practical teachers to decide from the following whether the late edict of the Council will even tend to secure the much desired uniformity.

ARITHMETICS.

The Council has already recommended the three following Arithmetics for common schools alone:—

1. Arithmetic of the Irish National series.
2. Walkinghame's Arithmetic, and
3. Sangster's Elementary Arithmetic.

Every teacher acquainted with either of these works will decide without hesitation,—that there must be had for use, besides these, at least an introductory arithmetic for beginners; and since these are recommended as adapted for elementary schools only,—it follows that there must be one more added to the list for model schools and academies.

Here, then, are three different arithmetics for common schools alone, constructed on very different plans, without the advantages of a graduated series, by three different authors, and requiring to be prefixed by an elementary book besides. One teacher will direct the pupils to purchase the Irish arithmetic,—the next winter another teacher will tell them they must get Walkinghame's, for he thinks they have used that plebeian book clad in cotton-cloth long enough; and the succeeding teacher will prefer Sangster's, among other reasons, because it is Upper Canadian. So it will go, unless the parents, or some other authorities, take the matter into their own hands,—Council or no Council.

GEOGRAPHIES.

Two works on geography have already been approved, namely,—

- 1.—Lovell's General Geography for Common Schools, Model Schools, and Academies.

2.—Campbell's Modern School Geography for Common and Model Schools.

There must at least be added an elementary geography as introductory to these. Here there are two different geographies for common schools, by two different compilers, and having none of the advantages of graduation.

I prefer to say nothing at present about the character of either of these books. The action of the Council, if carried out in reference to the preceding books alone, would make the present confusion worse confounded.

THE NEW YORK SERIES OF READERS.

At the end of about four years after its special introduction into Canada, and nine months after the recommendation by the Council of the first four books of the Sadlier & Company New York Metropolitan Series, with the parenthetic clause (edition of 1865 for Canada), appended to the 4th Book,—a revised edition has lately appeared (1866), having only the following *one and a half lines* of the monstrous passages quoted by me, *expunged*, namely, (Ireland)—“*bleeding under blows inflicted by legal persecutors and unfeeling butchers.*” That even so much advancement is being made against so gigantic a course of wrong-doing, no one has more reason to rejoice than I, who have had the Providential favour of exposing what is fraught with imminent danger to the country.

Who, of the uninitiated, would have known that schools supported by public money were being made nurseries of bigoted intolerance,—hatred of races,—priestly supremacy, and even sedition, but for the exposures during the past year and a half? Who believes that any steps towards reform would have been taken but for this same agitation?

REPLY TO OPPONENTS.

This and my two last letters are deemed a sufficient reply, at present to the *True Witness*,—to its master and all his subordinates.

I have, just now, to thank the *True Witness* for four things:—First. For its former “bull” issued against me. Second. For its present futile and evasive reply. Third. For its newly fledged lawyer-transparency of beginning its effort by endeavouring to belittle its antagonist, and then devoting *two double-leaded columns* in vainly attempting his overthrow, and fourth, for its reference to Ireland and its national system of public schools, which the priests, by forbidding the people to patronize, have caused nearly a whole generation to grow up in the grossest ignorance: and hence one of the main causes of Ireland's present lamentable condition, as compared with Scotland or Wales.

I deeply sympathize with Irishmen in regard to their country; but I hold many of them to be sadly mistaken as to the real causes of her troubles, and the proper method of getting rid of them; but what most deeply concerns us is, how far similar causes are at work here in Lower

Canada to produce similar results. I purpose to show, by incontrovertible facts, that the parallelism educationally, and in other collateral respects, is even more than complete.

THE COUNCIL OUGHT TO BE IMPEACHED.

The whole Council, including the Superintendent, who is a member of it, ought to be impeached for the exercise of illegal and dangerous powers. It has no legal right to recommend and enforce the use of books on "religion" in any schools whatever, Catholic or Protestant; and yet it has done the former, and has announced its purpose of doing the latter on and after the first day of July, 1866.

A number of the books already "approved" by the Council, are treatises on the Catholic "religion,"—some of them beginning with a corruption of the "ten commandments," and going on through "confession," "indulgences," and all the other well known gradations to "purgatory."

The Council has virtually organized itself into a "Propaganda" of the Roman Church.

The dangerous,—nay perilous power of exercising the "exclusive right" to introduce into schools what books they please on "religion," above the Council, and above the School Commissioners, is, by law, in the hands of the "priests," and by a consummate sham, in the hands of the "officiating ministers,"—and as I pointed out in the case of nearly an entire municipality in letter No. IX,—(second series) the "priest" can enforce this tyrannous law in "mixed" schools, whether the Commissioners or people will or no,—and actually drive Protestants out of school-houses, most of the money for building which, has come out of their pockets.

No free people on earth, but those in Lower Canada and the Townships, would long tolerate such priestly tyranny. And to my certain knowledge there are many Roman Catholics who agree with me in this.

It now remains to be seen whether the minds of the people of the Townships have become so debauched by political and other demoralizing compromises and concessions, that the spirit of British law, and of civil and religious liberty has been wholly crushed out of them.

Richmond, C. E., 27th Feby., 1866.

ADDRESS AT OTTAWA.

Mr. Principal Graham, of St. Francis College, Richmond, C. E., on ascending the platform, was warmly greeted. He said: As a delegate from the Lower Canada Teachers' Association to the Educational Institute of Central Canada, it afforded him great pleasure to accept the invitation of the Executive Committee of the Institute, to address, at this public meeting, the citizens of Ottawa and the teachers of Central Canada

here assembled. He desired also to express his hearty thanks to the members of the association for their kindness in conferring upon him the privileges of membership during the session, from whose exercises he had already received more than usual satisfaction.

TEACHERS' ASSOCIATIONS IN LOWER CANADA.

The lecturer then gave an interesting account of the Teachers' Associations and their working in Lower Canada. There are three local associations,—that of the District of St. Francis—much the oldest—another in the District of Bedford, and the third in connection with the McGill Normal School. There are also the Jacques Cartier and Laval Normal School Teachers' Associations. By the hearty co-operation of the leading members of the three former, the Lower Canada Teachers' Association was formed little more than a year ago, and held its regular annual meeting at Sherbrooke, in the month of June. At that session a delegation consisting of C. Dunkin, Esq., M. P., Prof. Robins, of the McGill Normal School, and the speaker, was appointed to represent that body at the forthcoming meetings of the Teachers' Associations of Central and Western Canada.

A PROVINCIAL AND A B. N. A. ASSOCIATION.

It seemed to the Lower Canada Association that by an interchange of delegates a more intimate acquaintance, a more hearty co-operation and a closer union might be formed among the members of the teaching profession in different parts of the Province; and that perchance ere long it would seem advisable to form a Teachers' Association embracing the whole of Canada. (Applause.) And it is also thought that in due time, among the probabilities of the future, there may be brought into effective existence an association embracing the whole of British North America. (Great Applause.) Such hopes may the more confidently be entertained from the success of similar national associations in the mother country and in the United States.

THE CO-OPERATION OF THE THREE ESTATES.

The speaker next made several excellent practical suggestions in regard to the manner of conducting Teachers' Associations, emphatically expressing the great desirableness of securing, if possible, the co-operation of the three great classes in the profession—the schoolmasters—the teachers of Grammar Schools, and the Professors and Lecturers in the Colleges and Universities; so that there might be those present at the meetings, who would discourse learnedly on the classics, the mathematics, and the natural sciences, and those also who would give most valuable instruction on teaching the Alphabet and the Multiplication Table. The exceptional name of Institute which had been adopted for their Society, instead of the more common appellative Association, might be of special value, if it

served to remind them that in no better way, could a part of each session be spent, than by having practical illustrations of the various methods of teaching the different branches of study, by the use of the black board, maps, &c., and the speaker desired particularly to remind the managers in making their arrangements, not to forget the schoolmistresses. (Applause.) For although they may not, by the ordinary laws of etiquette, be permitted to speak at the meetings of the Institute, still they may not be forbidden to use the pen. And it might not be amiss for the speaker to state that a prize of \$30, which was given last year by the Hon. the Minister of Finance, through the officers of the St. Francis Association, for the best essay on Common Schools—was carried off by a lady—one of the best teachers in the St. Francis District. (Great applause.)

THE PROFESSIONAL STATUS OF THE TEACHER AND HOW TO SECURE IT.

It must not be forgotten that one of the objects of these Associations is to elevate, more clearly define, and ultimately secure a formal recognition of the professional status of the teacher. And although the anomaly referred to, of three classes of teachers, may seem to be a serious difficulty to be overcome, still it is to be observed that in the other professions there is a growing tendency to classification and specialties. Teachers must prudently but firmly demand the rights and privileges which are accorded to the other professions. (Applause.) To whom does the Government entrust the examination and licensing of gentlemen for the practice of medicine? To a College or Council of eminent Physicians. To whom is confided the examination and authorization of gentlemen to practice law? To a legally constituted board of lawyers. To whom is given the power of rejecting, or granting permission to individuals to act as Notaries Public, Surveyors, &c.? To a body of Notaries, Surveyors, &c. And to whom should the examination and licensing of teachers be entrusted? Why clearly, to a legally constituted body of eminent practical teachers. (Great applause.)

POLITICIANS, ECCLESIASTICS AND OTHERS NOW MONOPOLIZING CERTAIN PROFESSIONAL RIGHTS OF THE TEACHER.

Superintendents of Education, members of the Councils of Public Instruction, Inspectors of Schools and Examiners of candidates for teaching, ought chiefly if not wholly to be selected from those who are or have been teachers. Too long have the official positions of honour and emolument in the administration of educational affairs been withheld from teachers, and given, for the most part, to ecclesiastics and politicians. (Hear, hear.) These non-professional gentlemen, however good, cannot expect, and some of them do not desire, this state of things to continue. In no other profession would it be tolerated.

OTTAWA AND UPPER CANADA.

The lecturer then made an earnest appeal to the people of Ottawa, educationally to prove themselves worthy of their great prospective future; he spoke most highly of the efforts of Dr. Ryerson in bringing into existence and improving the admirable public school system of Upper Canada; and resumed his seat amid loud applause.

RESOLUTION PASSED AT THE CLOSE OF THE SESSION.

Mr. Phillips moved, seconded by Mr. J. P. Robertson, and it was unanimously resolved,—“That this Institute in closing this its first semi-annual meeting, would desire to express its sense of the obligation to Principal Graham, for the part which he has taken in the proceedings, and at the same time to convey to the assembly, of which he is the delegate, its intention to reciprocate the fraternal feelings by appointing a deputation to their next meeting.—*Ottawa Citizen*.

July, 1865.

A THIRD SERIES OF LETTERS.

If the interests of public education demand it, and it is deemed necessary to aid in securing the educational rights of the non-Catholic minority in Lower Canada, in view of the proposed Confederation of the B. N. A. Provinces,—a third series of Letters will shortly appear on the costliness, inefficiency and mis-use of the Educational Department and its Inspectorships; the condition, management, tendencies, landed estates, and other public funds and annuities of the Sectarian educational establishments of the Roman Catholic majority in Lower Canada,—the necessities and imperilled condition of the Common Schools, the Intermediate and the Higher Institutions of the Eastern Townships; and on other collateral subjects of imminent importance to the whole people of the Province, but especially to the English-speaking inhabitants of the Townships.

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